5: Bruce T-5 (1768-1773) 1804
MP5 Amhara MP5

principal revenue of the clergy is the presents made by The 794
those who are sick, or dying.

The dress of the Acab saat is a purple burnoose, with a 292
white turban, not unlike the Turkish Imams, or a white handkerchief hanging loose behind. The Kees hatze is the king's official confessor, official Alaka of the church of Tecla-haimanout, and curator of the two churches of Gondar.

The Abuna's words of absolution, in a case of excommunication, is, "Gzier ephtac," God absolve thee. [783]

Women, after having born a son, are excluded from the 796
church 40 days, and if a daughter, 80. The really married 784
are those who receive the sacrament on that occasion. Persons who have been connected with any woman, are excluded from church during three days; if that connection has been promiscuous, they are excluded seven; and then even admitted to receive the sacrament. If a man, really married, is guilty with another's wife, he is not debarred a longer period. Women in the menses are not allowed to enter the [846] church till seven days afterwards. Circumcision is performed on the eight, and baptism is celebrated on the forty-first [941] day of the child's age. On all the fore-mentioned occa- [304] sions they only come within the inner precinct, and kiss the [852] walls and door-posts of the church. The clergy are rigid in these matters, and that is, perhaps, one of the reasons why the churches are ill-attended. It is their only duty; the monks making no scruple of confessing that they cannot enter the church, for that day they had to do with a woman, which is not attended with any impeachment.

Geography and revenue of Abyssinia.—The Iteghe from Bure 131
in two days arrived at Metchakel, in her way to Gojam: It 361
may be about as far as from this (Gondar) to Caroota; I suppose from 30 to 32 miles at farthest. From Metchakel to Nazarit six days easy journey; from 10 to 12 miles, I suppose, *per diem*. Gojam here belongs to Ayto Aylo, son of Ozoro Welleta Israel. The Galla are Toluma. The Galla 101
who border on Amhara are much the worst of all the Galla, and the least worst are the Edjow east of them, bordering upon Begemder and Angot, called Guangoul Galla. Those near Amhara are Wutchali, Woolo, Amito, and Toluma;

[p. 57]

use local applications of commonly known palliatives, until subsequent discomfort obliges them to consult a tooth extractor.[3] In addition to simple toothache (yiters himem), gerifta may result in rheumatoid pain (kurtimat) in the cheek teeth and adjacent jaw, accompanied by swollen, itching gums. Although herbal poultices are available for this syndrome, only tooth extraction promises permanent relief. The yiters medhaniyt awlakiy also treats the newly irrupted teeth of year-old infants. The upper lateral incisors are believed to often cause infants severe pain, resulting in incessant crying, diarrhea and failure to suckle properly. To remedy this dangerous situation, the practitioner removes the offending teeth using an awl-like implement. In each of these dental operations, kusil is considered no real danger, and prophylaxis is not given.

Toothache is perhaps the only ailment for which wogeyša and herbalist (see below) both offer therapies. The differences here are illuminating: The dental wogeyša's therapy is only incidentally concerned with causes,

[3] In the abstract, these palliatives (distilled spirits known as arakiy and ginger root) are only effective against the intrusive worm, but in reality they are used even when evidence of the worm agent (til), i.e., caries, are not apparent.

*278 *759 778 - [846] *[192] question. Finally, herbal amulets are used in at least one context, to end excessive post-partuitive hemhorrhaging (dem iketir), as the sole therapy. In the abstract, at least, a yidemiketir kitabiy whose therapy had proven efficacious could also be referred to as a yidemiketir medhaniyt awakiy.

*278 *759 Herbalists are also grouped by means of a second series of descriptive nomers. These names ostensibly distinguish herbalists according to the botanical ingredients of their primary medicines. Thus, the ise korac is a "green stem cutter", and the medhaniyt (or sir) kofariy is a "medicine (or root) digger". The final label is yi (disease name) medhaniyt korac, "the medicine cutter for the (designated) ailment", and refers to herbalists whose recipes incorporate a variety of medicaments, including non-botanical ingredients. Any one of these three types of herbalists may also be described as either a medhaniyt seci or medhaniyt ateci, according to criteria already discussed. Only the yi (disease name) medhaniyt korac, however, can---if he practices an appropriate therapy---be referred to as a medhaniyt awakiy. The practice of medhaniyt (or sir) kowfariy and ise korac therapies, is characterized by weak medicines; strong primary medicines, when used, are directed against non-serious ailments for which effective therapies are relatively common. In both cases, the

woman's kinswomen who hold her down, the midwife repeatedly massages the woman's abdomen until the baby has emerged. The umbilical cord is knotted close to the baby and again near the mother, and then severed in the middle. The midwife then squeezes the woman's abdomen to eject the afterbirth, inserts her hand up the vagina to extract any remaining portion, and then passes the organ to an assistant who takes it outside for burial. The midwife then turns to the infant, washes it and carefully "shapes" its eyes, nose, and head into desireable conformations. Finally, the mother's body is washed.

The midwife's therapy is conspicuously lacking in the secret and magical elements characteristic of herbalist therapies. It is, in addition, the only Amhara medical specialty which can be acquired without formal tuteledge, by observing and assisting established midwives in delivering infants.

Pregnancy and childbirth are considered dangerous experiences. Gerifta is a special threat: Nakedness under the sun may cause the fetus to turn in the womb and threaten breach birth, and urinating in the sun can induce premature labor. Childbirth is sometimes the setting for divine punishment by means of breach birth. The pregnant woman is also a favorite victim of ganela, typically, she experiences great hemorrhaging, severe

pain, loss of her senses, inability to move her limbs in an often fatal ailment known as sarakian. The midwife is powerless in these contingencies; instead, it is the herbalist or debtera who must be consulted. Thus, the sinj medhaniyt awakiy provides an infusion which the post-partuitive mother drinks to eject a recalcitrant afterbirth (sinj), and the yidemaketir kitabiy provides an herbal amulet to be tied around the waist of the female suffering from post-partum hemorrhaging (demaketir).

The cupper. The cupper (agamiy) assumes either of two therapeutic strategies, depending upon the ailment he is treating. Like the herbalist, he may attempt to draw the pathogenic substance out from the sickman's body. For severe headache (ras mitat: literally, head-gerifta), he shaves a circle of one inch diameter on the sickman's occiput, makes a single incision with a razor or other favored knife, places his cup of horn over the incision, sucks out a required number of hornfulls (usually three) of blood, and pours the blood into a waiting basin of water. The extruded blood is then examined for clotting (tikur waha: dark water) which is regarded as evidence that the pathogenic substance is being removed. Later that day, the agamiy returns to repeat his therapy. The occiput is chosen for bleeding because of its proximity to the body's blood reservoir (yidem sir), located at the nape.